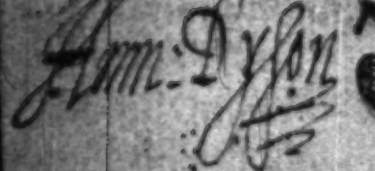
ANSVVERE MADE BY THE KYNGES HYGHNES TO the Petitions of the rebelles in Yorkeshire.



ANNO. M.D.XXXVI.

15-202

FYRSTE AS TOVCHYNGE the mayntenance of the faythe, the termes be so generall, that it wolde be very harde to make certaine answere to the same, but if they mean the faithe of Christe, to the whiche all christen menne be only bounde, we declare and protestе our selfe to be that prince, that dothe entende and hath always mynded to lyue and dye in the mayntenaunce defence and obseruation of the puritie of the same, And that no man can or dare set his fote by vs in prouynge of the contrary. We meruayle therfore moche, that ignoraunt people woll go about to take vpon them, to instructe and teche vs, which haue ben noted somthynge lerned, what the feyth shuld be, and also that they being ignorant people, be so presumptuous (seinge that we and our hole clergy in conuocation haue in articles declared it) to take vpon them to correcte vs all therin: or that they wold be so ingrate and vnnaturall towardes vs, theyr moste rightfull kyng and soueraigne lorde, without any our deserte, vpon fals reportes or surmyses, to suspect vs of the same, and gyue rather credence to forged lyght tales, than to the very trouthe by vs these .xxviii. yeres vsed, and by our dedes approued.

TO THE second, which towcheth the mayntenance of the churche & the lyberties of the same, we saye, It is so generall a proposicion, that without distinctions no man can well aunswere it. For

fyrste the churche, which they meane, must be knowen. Seconde whyther those thinges, whych they calle lyberties, and saye they wolde maynteyne, be thinges lawfull and beneficiall to the prynce and common welthe, or otherwyse. And these knowen, we doubt not, but they shal be answered according to goddis lawes equitie and Justyce. Neuer the les for al their generalite this we dare affirme, that meanynge what churche they lyst, we haue doone nothynge, that maye not be abyden by, bothe by goddis lawes and mans lawes: or that is preiudiciall to the common welthe, if our procedynges may be indifferently wayed and consydered. And in our owne churche of Englande, wherof we be the supreme heed in erthe, we haue done nothynge so onerous and chargeable to theym, as many of our predecessours haue doone vppon moche lesse groũdes. For dyd not kynge Edwarde the thyrde, of most noble memory our progenitour, suppresse all the monasteries of one hole religion, that were within this realme, and conuerted theym holly to his owne vse, sauynge a certayne of the same, that he gaue to his noble men and gentyll men, as we haue at this tyme lyke wyse done? Dyd not kyng Henry the. v. suppresse aboue one hundreth monasteryes, takynge the greate benefite of the same to his owne propre vse and behouse? And what acte dyd he agayne within this realme, that coulde be noted to the prouffite of the common weale of the same, onles it were the erection of Syon, and the house of the Charterhouse at Shene? Dydde not

kynge

kynge Henry the. vi. semblably suppresse a good nombre of monasteries for the makynge of a college in Cambridge, and yet neuertheles but a very fewe of them were cõuerted to the vse therof? Dyd not our Grandame in lyke maner, for the edifieng of two colleges in our vniuersitie of Cambridge, procure the suppression of a great many houses of religion? Dyd not bysshop Alcock, beinge noted a good man, procure the suppression of certayn monasteries for the building of an other college within the same vniuersitie? Dyd not the cardinall of Yorke lately for the erectiõ of a college in Oxforde, cõpasse the suppssion of thirty monasteries? Howe many bysshops besydes, as of Canturbury, Wynchester, Rochester, Lyncolne, & others, haue procured the putting downe of abbeys, for the buylding and endowmentes of dyuers Colleges, whiche sundry of them haue made within dyuers vniuersities, and also for sundrie other purposes and fũdations? Wherfore sythens this article perteynith nothyng to any of our cõmons, nor that they beare any thynge therin, we can not but recken a greate vnkyndenes and vnnaturalnes in theym, whiche had leauer a chorle or twayne shulde enioye those profites of their monasteryes, for the supportation and mayntenaunce of abhominable lyfe, thanne that we their prince shuld receyue the same, towardes our extreme charges done and daily susteyned for their defence agaynst forayn ennemies.

¶ The thirde article toucheth thre thynges. The fyrst is the lawes: The second is the cõmon welth:

The thirde the directours of the lawes vnder vs. Touchynge the lawes, as it becometh not blynde men to iudge any colours, ne to take vpon theym to be iudges in the same, so we dare expressely and boldly affirme, as a thynge that may be easily and duely proued, that there was neuer in any one of our predecessours dayes, so many holsom commodious and beneficiall actes made for the common welth, as haue ben made in our tyme, and sythens some of them hadde credite and doynge in our affayres, that wolde nowe perchaunce fayne pycke them thanke without deserte: for our lord forbede, that bothe we and our counsayle shulde haue loste so moche tyme, as not to knowe better nowe, than we dyd in the begynnyng of our reigne, what were a common welth, and what were against the good and commoditie of the same, seinge we haue ben a kynge these .xxviii. yeres, and by experience lerned the perfytenes therof. and all thoughe the folye and vnkyndnes of some wol not percase so knowlege it: yet we truste and doubte not, but the most parte of our louyng subiectes, specially those whiche be not seduced by fals reportes, do both thinke it, accepte it, and fynde it soo.

¶ Nowe touchyng the cõmon welthe, what kyng hath kepte his subiectis so longe in welth & peace, so longe without takynge or doing wronge one to an other, so indyfferently mynystred Justice to all estates bothe hygh and lowe, so defẽded them from al outwarde ennemies, so fortified the fronters of his realme, to his no lytell and in maner inestima-

ble

ble charges, and all for their welthes and sureties? What kynge hathe gyuen amonge his subiectes mo generall or free pardons? What kynge hath ben lother to punysh his subiectis, or shewed more mercy amonges them? These thynges beinge soo true, as no true man can denye them, It is an vnnaturall & an vnkynd demeanour of you our subiectis, to beleue or deny the contrary of it, by whose reporte so euer it shuld be set forth ageynst vs.

¶ And touchynge the begynnyng of our reygne, where it is sayde, that so many noble menne were counsaylours, we do not forget, who were thenne of our cõsayle. For of the temporaltie, there were but two worthy to be called noble, the one the treasorer of Englande, the other the hyghe Steward of our housholde, others, as the lord Marney and Darcy, but meane borne gentylmen, ne yet of any great landes, tyl they were promoted by the kinge our father of most noble memorie, & by vs, and so made knyghtes & lordes. The rest were lawiers & prestes, sauyng the two byshoppes of Canturbury and wynchestre. If these then be the great nõber of noble men, that is spoken of, & that our subiectes semed at that tyme to be contented withall, why then be they not nowe moche better contented with vs, whiche haue so many nobles in dede, bothe of byrthe and condition, of our counsayle. For fyrste of the temporaltie, in our priuye counsayle, we haue the Duke of Norfolke, the Duke of Suffolke, the Marques of Excester, the lorde Steward, whenne he is presente, the Erle of

Or-

Orforde, The Erle of Suſſex, the lorde Sandes, our Chamberlayne, the lorde Admyral, treaſorer of our houſe, ſyr wyllyam Poulet Comptroller of our houſe, ſyr wyllyam kyngſton our vicechamberlayne, And of the ſpiritualtie, the byſhoppes of Canturbury, Wynchester, Hereford, and Chichester. And for bycauſe it is more then neceſſary, to haue ſome of our priuy counſaylle lerned in our lawes, and acqueynted with the polycies & practiſes of the worlde, we, by thaduiſe of our hole cou-ſayle before named, did electe and choſe into our priuye counſayle, and alſo into theyr roumes, ſire Thomas Audeley knyght, our Chancellour, and the lorde Crumwel, keper of our priuy ſeale, thinkynge them men in all our opinions mooſte mete for the ſame roumes. And we with our hole counſayle thynke it ryghte ſtraunge, that you, whiche be but ignorant and vnexpert folkes, ſhulde take vppon you to appoynte and limitte to vs, who be mete to be of our cou-ſayl, and who be not. Marke therfore nowe, howe theſe ſeditious perſons, whiche ſo wrongfully haue borne you thus in hande, haue falſely abuſed you, that reaken, there were then moo noble men of our priuie counſaile, then be nowe. But yet thoughe of our great clemency & princely goodnes, we declare now the truthe, to pul you our ſubiectes from that errour and blindnes you be trayned and brought into, by falſe and vntrue ſurmyſes, and reportes: we wold agayne, that euery of you knowe, that it appertayneth not to any ſubiecte, to preſume to take vppon hym, to

appoynt

appoynte his kynge and soueraigne lordis counsaile, ne for our part we wol take any such thing at any of our subiectes handes. Wherfore we wolde, that from hensforth, they shulde better remembre the duities of good subiectis towardes their naturall liege lorde, and medel not with these and suche lyke thynges, as they haue nothinge to do withal.

¶ To the. iiii. article, where the comons do name certayne of our counsaile to be subuerters both of goddis lawe and the lawes of the realme, we doo take and repute them, as iust and true executours bothe of goddis lawes and of ours, as farre as theyr commissions vnder vs do extende. And if any of our subiectes can duely proue the contrary, we shall procede ageynst them, and all other offendours therin, accordynge to Justice, as to our estate and dignitie royall doth apperteyne. And in case it be but a false and an vntrue reporte, as we veryly thynk it is, then it were as mete, and standeth as wel with iustice, that they shulde haue the selfe same punyshement, whiche wrongfully haue obiected this to them, that they shuld haue had, if they hadde deserued it. And one thyng amonges others causeth vs to thynke, that this sklaunder shulde be vntrue, bycause it procedeth from that place, whiche is bothe farre distante from that, where they inhabyte, and also from those people, which neuer harde them preache, nor yet knoweth any parte of theyr conuersation. Wherfore we exhorte you al our comons of those parties, to be no more so light of credyte in the beleuynge of euyll

thyn-

thynges, ſpoken of vs your naturall pꝛynce and ſouerayngne loꝛde, noꝛ of any of our counſailours oꝛ pꝛelates, but to thynke, that your kynge, hauynge ſoo longe reigned ouer you, hath as good diſcretion, to elect and choſe his counſaylours, by thaduyſe of his counſayle beforꝛe named, as thoſe what ſoeuer they be, that haue put this into your heades, and moche better thenne you, being but ignoꝛant people, and out of al experience of pꝛincis affayꝛes, can haue. And as vnto the laſt article, and alſo vnto the mater of the hole dyſcours of your peticions, we veryly thynke, that the reſt of all our hole commons, of many countreys, to whom you be in maner but an handful, wyl gretly diſdayne, and not beare it, that you take vpon you, to ſet oꝛder to vs and them, and ſpecially to vs beinge ſouerayngne loꝛd to you bothe: and that you beinge rebelles, wold make them as bearers and parttakers of your miſchiefe, wyllynge them to take pardon foꝛ inſurrections, whyche veryly we thynke and doubt not, they neuer mynded, but lyke true ſubiectes, to the contrary haue both with harte and dede bene redy at our calle, to defende bothe vs and them ſelfes.

¶ And nowe foꝛ our parte, as to your demandes, we late you wyte, that pardon of ſuche thynges, as you demaunde, lyethe onely in the wylle and pleaſure of vs your ſouerayngne loꝛde and pꝛince: But it ſemeth by your lewde pꝛoclamations and ſaufe conductis, that there be amonges you, whiche take vppon them bothe the partes of kynges

and

and of counsaylours, whiche neither by vs nor by the generall consent of our realme, haue ben admitted to any such rome. What arrogancy is then in those wretches, being also of none experience, ꝙ wol presume to reise you our subiectis without cõmission or auctoritie, ye & agaynst vs, vnder a cloked color of your welth, and in our name, & as the succession and ende wol declare, if we shuld not be more mercyful vnto you, than you haue deserued, to your owne vtter confusions? Wherfore we late all you our sayde subiectes again witte, that were it not, that our pryncely harte can not reken this your shameful insurrection, and most ingrate and vnnaturall rebellion, to haue ben done of malyce or rancour, but rather by a lightnes of credite gyuẽ in maner by a naughty nature to a comminaltie, and a wonderous sodayn surrection of gentylmen, we must nedes haue executed an other maner of punyshement, than if you wyll humbly knowledge your fawte, and submytte your selfes to our mercy, we entende to do, as by our proclamations, we doubt not but you be informed. And now therfore note our benignitie, nowe considre howe moche we desire the preseruation of you our subiectis, and thaduoydynge of theffusion of christen blode, and nowe consider, what hurte you haue in this lyttell tyme done vnto your selfes, and lerne by this gentyl reformation, to auoyde a greatter yuell, to loue honour and dreade your prynce and soueraine lorde, that thus tendreth you, and from hensforthe to lyue lyke true subiectes to vs, and to beleue no moo suche fals and lyght tales.

LONDINI IN AEDIBVS
THOMAE BER-
THELETI REGII IMPRES-
SORIS.

CVM PRIVILEGIO.